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Commence  
Training**

**The Youth Have  
Spoken  
Are We Listening?**



**Up in Arms  
Debating  
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# Salvationist

The Voice of the Army

Salvationist.ca | November 2009



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# Missing in Action

**W**here have all the soldiers gone? I refer not to the anti-war protest song made popular in the 1960s by Peter, Paul and Mary, but rather to a major study undertaken by James Pedlar on behalf of the Canada and Bermuda Territory (see pages 10-11). Over the past two years, James has spent many hours conducting surveys, interviews and focus groups with young adults ages 16 to 35. Included were active Salvationists, former Salvationists and inactive Salvationists who may well describe themselves as being soldiers on the sidelines or checking out other church communities. One third of our corps and more than 500 individuals participated in the study. While its findings may not provide all of the answers to our questions, it does provide food for thought and perhaps a touch of indigestion. One thing is certain: This report should not be treated as fast food.

Perhaps the real question is *why* have all the soldiers gone? Now before you launch your own protest, the suggestion is not that all soldiers have left the fold, but it needs to be said that there have been sufficient declines in soldier rolls and Sunday worship attendances across the

territory in recent years to warrant concern and a major research project. If you attend your local corps on a regular basis and it is more than 10 years old, you know what I am talking about. In the past decade, we have witnessed a 15 percent decline in the number of soldiers and a 20 percent decline in attendance on Sundays throughout the territory.

## It is heartening to hear of their identification with and commitment to the Army's mission

So, what are the reasons for the decline among our young adult population? As one sifts through the data and reads the anecdotal comments of many of the participants in the study, one senses that there is no simple answer to our question.

The reasons are many and varied. They touch upon us as an organization and as individuals. They scrutinize our preaching and teaching, officer training programs, youth programs, system of governance and cultural distinctives, to name but a few. They challenge some of the things that many of us cherish.

No doubt there will be a tendency among the Army's company of the committed to refute and rationalize what is being said by many of our youth and young adults. This editorial is not the place to debate or dispute the messages that are being given. The criticisms and comments offered do not make this generation less spiritual than their parents. It is heartening to hear of their identification with and commitment to the Army's mission. Their desire for authentic discipleship and meaningful relationships within the body of Christ is compelling.

Why have all the soldiers gone? Sometimes when we ask important questions, we don't like the answers we receive. This may be a case in point. However, we did ask and this generation has spoken. Their voices must be heard. We ignore or discount them at our peril.

MAJOR JIM CHAMP  
*Editor-in-Chief*

To read James Pedlar's report, visit [Salvationist.ca/2009/territorial-young-adult-research-project](http://Salvationist.ca/2009/territorial-young-adult-research-project)



Giving Hope Today

### Salvationist

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### Mission

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world. *Salvationist* informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda.

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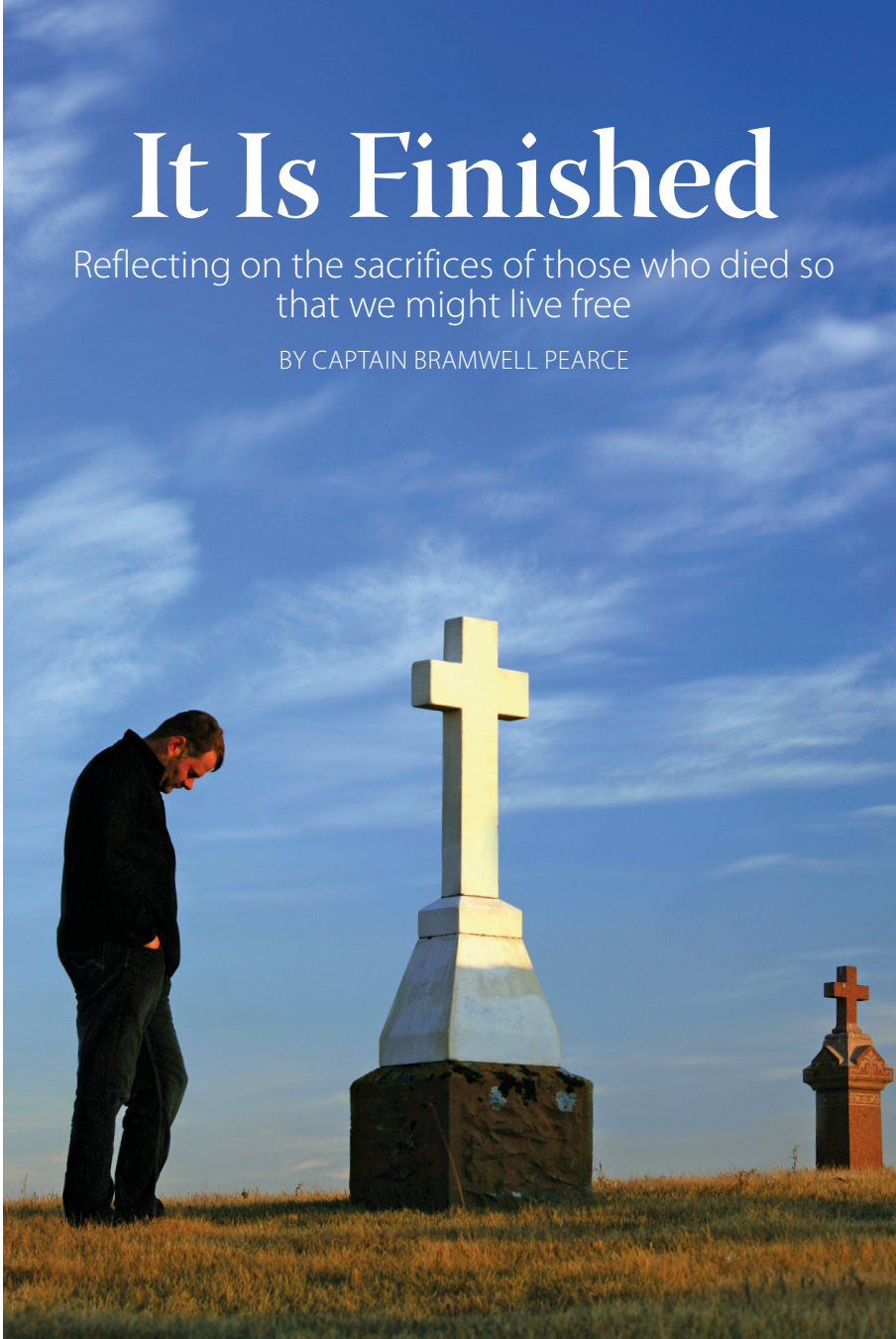




# It Is Finished

Reflecting on the sacrifices of those who died so that we might live free

BY CAPTAIN BRAMWELL PEARCE



I didn't grow up during the Great Wars of the last century when so many young people were called upon to die for our country, and I haven't fought in a modern war either. As a church leader, I may not be the most qualified person to write about what the deaths of so many soldiers symbolize for Canadians today and why we should take the time to remember our fallen soldiers. I do believe, however, that their deaths should have meaning for each of us.

In the movie *Saving Private Ryan*, the true story is told of a young soldier trapped behind enemy lines in Normandy during the Second World War. This young man's three brothers have all recently been killed in action and he is now the only child left of a single mother. When the

U.S. Army's Chief of Staff is informed of this horrible situation, he immediately dispatches a team of soldiers to search out Private James Ryan and to bring him back home alive.

Throughout the movie, this dangerous rescue mission claims the lives of many of the soldiers. At one point their captain says in utter frustration, "This Ryan better be worth it. He'd better go home, cure some disease or invent a longer-lasting light bulb." Yet in spite of the numerous dangers these men face, they obey their orders.

In the final battle scene, a mortally wounded captain whispers his last words to a speechless Private Ryan: "James," he says, "earn this—earn it."

Earn it. Fifty years pass and in the final


scene of the movie we see an elderly James Ryan returning to Normandy with his wife and family. He kneels at the grave of the officer who saved his life and tearfully says, "My family is here today. Every day I think about what you said to me that day on the bridge. I've tried to live my life the best I could. I hope that was enough. I hope that, at least in your eyes, I've earned what all of you have done for me." He then turns to his wife and says, "Tell me I've led a good life. Tell me I'm a good man."

In many ways, those two final words from the captain—earn it—left a deep scar over the rest of Private Ryan's life. Could he ever live up to the expectations that the sacrificial deaths of those young men demanded? Could he ever earn what was given to him that day? Could any of us?

I don't think we can ever earn what was given to us by the countless soldiers who sacrificed their lives for the society we inherited and enjoy today in Canada. We can, however, accept this gift and live our lives in a way that honours their deaths. They died so that we could live free.

In some ways, the sacrifices of these soldiers resemble the sacrifice of Christ's broken body and shed blood on the cross. The difference, however, is that as Jesus died to rescue us from the sin and evil of this world, he didn't say, "Earn it." Instead, he said three very staggering words: "It is finished" (John 19:30). These are words of completion, much like a couple would say when they have finally paid off their 20-year mortgage or a builder might speak when he lays the final brick on a house. Because of Christ, our sins—all of them—are forgiven. We can't earn this gift and we've done nothing to deserve it, but Christ died for us and now we can live in a new and wonderful way. This is God's grace and it's available for all of us if we accept it.

We don't have the luxury of asking our fallen soldiers why they died for us and what they expect us to do with the sacrifices they made. I suspect, though, that if we could ask, they would tell us to accept their sacrifice for what it is—a gift—and make it count by living our lives to the fullest.

Christ expects the same. He died so that we could be truly free and, if the Son has set you free, you are free indeed. It is finished. 

*Captain Bramwell Pearce is the divisional youth secretary in the Alberta and Northern Territories Division.*



## Reaching the Hurting in Quesnel

INSPIRED BY PROVERBS 31:8-9, Captains James and Debbie VanderHeyden, corps officers in Quesnel, B.C., relaunched their community and family services ministry under the name Warrior Song Café. The vision is for the café to be a place where the disadvantaged, the lonely and those with nowhere else to go can receive a warm welcome.

The facility offers a soup kitchen, food bank and family services. The VanderHaydens are working to add a Bible study and music nights as well, but they are not content to leave the ministry there. "We're not sure yet what else, but we are open to the leading of the Lord and the people that use the café," says Captain Debbie VanderHayden.

In addition to the community outreach work at Warrior Song, the corps in Quesnel operates a thrift store from its premises. Newly renovated, it is a great way for the community to become acquainted with The Salvation Army.

The VanderHaydens are also excited at the growth they have seen over the last two years in the corps. "When we came to Quesnel in 2007, we had a congregation of five," says Captain Debbie VanderHayden. "They were people of prayer, and pray they did. The Lord has blessed us with a congregation of 35-40."



Ribbon-cutting marks the official opening of Quesnel's Warrior Song Café

### Did You Know ...

... Rev. David Railton, son of Comr George Scott Railton, was the originator of the idea of the Tomb of the Unknown Soldier? He was a clergyman in the Church of England and had the idea while serving as a chaplain in the British Army on the Western Front during the First World War

... Cpt Emma Churchill, 11th of the first 25 officers commissioned in Canada in 1893, is credited with founding the work of The Salvation Army in Newfoundland? Born in Portugal Cove, N.L., she moved to Ontario with her parents and made her first contact with the Army in 1882

... in Vancouver, The Salvation Army's *pro*

*bono* program offers legal services through volunteer lawyers to those who are ineligible for government-funded legal assistance or can't afford to pay for it? The program began in 1985 with one lawyer and has expanded to include 22 legal clinics around British Columbia

... the Limelight Department was opened by The Salvation Army in Melbourne, Australia, in 1898, as one of the world's first film studios? It produced approximately 300 films during its 19 years of operations, making it one of the largest film producers of its time

... in Terrace, B.C., a.k.a. Kraft Hockeyville 2009, the Army's emergency vehicle served a pancake breakfast to thousands waiting to have their

## Nanaimo's Excellence Recognized

THE SALVATION ARMY in Nanaimo, B.C., has won the Sterling Award, sponsored by the city's Chamber of Commerce. The award recognizes organizations that contribute significantly to overall service excellence in the community.

The Army received the award in the not-for-profit category in recognition of its demonstrated excellence in governance through strong leadership as well as strategic planning and partnerships. In its choice of the Army, the Chamber highlighted its effective volunteer management, fundraising initiatives that illustrate effective program development, and its transparency and disclosure along with the evidence of successful marketing and promotional initiatives.

Mjrs Martin and Joan McCarter, COs, and Envoy Dawn Anderson receive the Sterling Award on behalf of Nanaimo Community Church



## Gathering for Fellowship and Service

IN NEWFOUNDLAND AND Labrador, a variety of programs give women opportunities for fellowship and service. Through the ministry of the group in Bay Roberts, a woman has been enrolled as a senior soldier and now encourages her husband to attend worship services with her.

Women in Chance Cove participate in a fitness program called Walk Away the Pounds, taking care of their physical needs as well as their spiritual ones.

Naomi's Fellowship in Trinity Bay South, Dildo, is a support group for widows in the community. On various occasions it has brought women to the corps for the first time. This corps also has a growing home league group, with seven members added over the last year.

In Conception Bay South, women donated 80 pairs of much-needed socks to men at the Wiseman Centre, an addictions program run by the Army in St. John's.

photo taken with the Stanley Cup? In addition to an appearance by sports broadcasters Ron McLean and Cassie Campbell, and Vancouver Canuck alums Cliff Ronning and Dave Babych, the community's Sportsplex received a \$100,000 upgrade

... Florence Soper pioneered the Army's work in France along with Catherine Booth, in 1881, around the same time that she met Catherine's brother, Bramwell, whom she later married? Florence was also instrumental in beginning the Army's women's social work, committing herself to providing a safe haven for homeless women, prostitutes and expectant single mothers



# Bermuda Women Make Community Contacts

AT WEST END COMMUNITY CHURCH in Somerset, Bermuda, women gather for prayer to seek God's guidance as they look for ways to minister in their community. They are attending community events together, showing their support and witnessing by their presence, making contacts with local women. At Springfield Community Centre, a Bible study for seniors attracts 35-40 weekly. The participants gather to learn more about God's Word and how it relates to their lives and community.

The women's ministry group in St. George's, Bermuda, is reaching out to local schools with an awareness program about senior abuse. "This is particularly exciting," says Colonel Ann Copple, territorial secretary for women's ministries. "God is working through the women, opening up an opportunity to share on social issues in the schools."



Home league members of West End Community Church participate in Ministry to Women Promotion Week celebrations

## Crossing Generational and International Boundaries

THE MARITIME DIVISION seeks to provide fulfilling ministry to women and their families, making a contribution to future generations. In Yarmouth, N.S., mentoring of teenaged girls takes place through their God's Girls program. The blending of generations helps to ensure leadership development as the girls begin to assume responsibility for programs. The experience builds confidence as the youth prepare the program and participate in its presentation.

The women at Halifax Citadel Community Church gathered to support Captains (Dr.) Paul and Pedrinah Thistle's work at the Howard Hospital in Zimbabwe. They have also been visiting the sick and shut-in of the corps, delivering care packages to those who have spent time in hospital. Each year, the women organize fundraising events and sponsor a seniors' luncheon.

In Kentville, N.S., the women's group is used as an evangelistic opportunity, with four new women joining the group this year. They also participated in fundraising for Partners in Mission as well as future projects.



God's Girls program prepares future leaders in Nova Scotia

## New Liskeard Wins Ontario Food Bank Innovator Award



New Liskeard's prize-winning entry

FAMILY SERVICES WORKER Nancy Gilmour, New Liskeard, Ont., put her Christmas hamper skills to work, beating five other contestants in food-basket building. The Christmas Hamper Challenge began in 2004, encouraging area businesses, schools and individuals to create, decorate and fill hampers with food for the needy in New Liskeard and the surrounding area. The winning basket is chosen on the basis of creativity and design. The winner receives the "no bell" prize—a bell with the clapper removed.

"Community members helping to fill hampers means that non-perishable food can stay on the shelves of the food bank. It helps us get through the months when the donations are low," says Gilmour.

The contest was sponsored by the Ontario Association of Food Banks, a network of more than 100 food banks across the province, serving more than 350,000 clients each month.



# Yorkminster Citadel is learning to worship with two cultures and languages **One in Christ**

BY MAJOR MAX STURGE,  
ASSOCIATE EDITOR

**F**or decades, the South American country of Colombia has experienced civil unrest and widespread population displacement. Just as Canada opens its heart to people dislodged by war, The Salvation Army does likewise. Yorkminster Citadel in Toronto recently enrolled 11 Spanish-speaking soldiers, 10 from Colombia and one from Mexico.

These new soldiers have not only found a safe home in Canada, but an eternal refuge in Jesus Christ.

In 2008, Yorkminster Citadel participated in a vision review exercise. "Our ministries were examined for effectiveness and sustainability," says Major Len Ballantine, corps officer. "Key to our breakthrough was our corps' Spanish

fellowship. It was precious, but fragile and challenging because of language and cultural differences. The vision process enabled the corps to recognize the fledgling Spanish ministry's potential for our growth and vitality."

Fabio Correa, community and family services director, and his wife, Angelica, had provided oversight to the Spanish ministry for some time. Encouraging signs of potential were evident as immigrants, refugees and others came for help. Though the link from family services to corps participation was bearing fruit, there were many obstacles. "The religious culture of our Latin American friends is Roman Catholic," explains Major



New soldiers with corps leaders, Spanish pastors and Lt-Col Floyd Tidd, DC, Ont. CE Div



Rodolfo and Olga Ramon



Fabio and Angelica Correa

"Colombian guerrillas wanted me to provide them with medicines from the pharmaceutical company where I was CEO and part owner," explains Fabio Correa. "Because I refused, they threatened to kill me and my family. I travelled to the United States with my wife, Angelica, and our two children on a supposedly regular business trip and sought political asylum in Atlanta." When a Colombian friend invited him to attend

worship at a Spanish-speaking Salvation Army congregation, Fabio initially resisted but he and his wife eventually attended and became soldiers. The Correas sensed God's call to apply for training as Army officers, but their political status prevented them from being accepted as candidates. Because of the lengthy process for receiving political asylum in the United States, they came to Toronto and applied for Canadian citizenship. Fabio is now the community and family services director at Yorkminster Citadel. Angelica interprets in Sunday worship and sometimes preaches in the Thursday night Spanish service. "The conviction about full-time ministry has pursued us to Canada," says Fabio, "and we have applied to become aux-captains in the Canada and Bermuda Territory."

Rodolfo Ramon had worked for the Colombian government, but he and his wife, Olga, left Colombia for security reasons. A person in a prayer group they were attending in Toronto invited them to Yorkminster Citadel. "I prayed: 'God, what is the right place for us?'" says Rodolfo. "We believe God has called us to the Army and to Yorkminster Citadel."

"Wearing the Army uniform signifies a big commitment to The Salvation Army and to the world," says Olga. "Being a uniformed soldier means I am identifying with Jesus' calling to help others." The Ramons assist many newcomers to Canada, praying with them and helping them to fill out government forms, access support programs, and obtain apartments and furniture.



Ballantine. “Many of those arriving in Canada had only a nominal understanding of the Church, Jesus, salvation and The Salvation Army. Consequently, the early days of this ministry were somewhat like a revolving door. We were all learning, but not fast enough to know how to keep those who were won to the Lord.”

The **vision** process enabled the corps to recognize the fledgling Spanish ministry’s **potential** for our **growth** and **vitality**

The corps faced many challenges in making this outreach ministry successful: the fear of failure and being willing to end ineffective programs; finding a balance in worship where English-Spanish applications were natural and effective; learning Spanish songs and including Spanish testi-



Members of the church engage in an impromptu rhythm ensemble

monies, prayers and dramatic presentations in conventional Sunday worship. Other issues included creating fellowship occasions where Canadian and Spanish cultures could be integrated, but also other times when they could be separate. This worked well during the Alpha course, which fostered supportive cross-cultural relationships and resulted in significant decisions made for Christ.

Yorkminster Citadel is learning to navigate the tension between duality and

unity—between two cultures and languages. “We are all encouraged by the fervour and deep sincerity of the new Christians,” says Major Ballantine. “We are not a Spanish corps and a Canadian corps—we are one in Christ. New immigrants are coming to Canada. New Christians are being born and we have new soldiers who want to work and evangelize under the banner of The Salvation Army. We can only benefit as a corps and as a people from this.” ☸



# O HOLY NIGHT TOUR

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and the  
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of The Salvation Army  
With Children's Chorus



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# The Youth Have Spoken

Salvation Army young people express their desire for authentic discipleship, relevant mission and participation in leadership



Over the past two decades, The Salvation Army in Canada and Bermuda has experienced a significant decline in church membership and Sunday attendance. Of particular concern has been the loss of many young people. In 2007, the territory began a research project with the hope of gaining a better understanding of the rates and causes of young adult attrition. James Pedlar, a young Salvationist pursuing a doctorate in systematic theology at the University of Toronto, was tasked by The Salvation Army to oversee this project.

After two years of conducting surveys, interviews and focus groups with hundreds of young people, including active Salvationists and those who had left the Army and/or the Church, Pedlar completed the research project. He spoke with John McAlister,

senior editor, about the results of his research and his recommendations.

## What are the demographic trends?

Most researchers agree that the North American Church will continue to see a decline in church membership and denominational loyalty. As church attendance in other evangelical and mainline denominations has declined in recent decades, it is important to note that the Army is not unique in facing these challenges.

There are approximately 4,500-5,000 young adults (ages 16-35) associated with corps in this territory. While there were more corps reporting a decrease in young adults over the past five years, the past two years have seen a small net gain across the territory. Corps size is the most

significant factor influencing attrition rates. Larger corps fare better in attracting and retaining young adults.

## When it comes to youth retention, what are the significant issues?

It was challenging to summarize the hundreds of hours of conversations that took place over the past two years, but five themes did emerge that cover the major issues raised. These are: authentic discipleship; unity in mission and diversity of expression; distrust of Salvation Army structure; a variety of views on soldiership and membership; and the desire for changes to officership.

## What is the primary reason that most youth leave the Army?

Each person is unique, and encounters the Army through

a particular set of events, circumstances and relationships. There's no simple cause or single issue that was a major factor in influencing people to leave the Army. However, some left because of a particular issue, while others left simply due to circumstances in their life. In addition, some left amid personal conflict, while others were able to leave on good terms.

## What hope can the Army find in this report?

While this report has given voice to many concerns and criticisms of the current state of the Army, there is reason to hope. I met with some wonderful young Salvationists who continue to believe that there is a future for them in the Army. Some are committed to staying the course, no matter what, and others are hopeful for change in the years to come.

The strongest reason for the Army to be hopeful for the future is that the *idea* of The Salvation Army still has a universal appeal. I did not meet one young adult who objected to the mission of the Army. Even young people who have left the Army are still excited about the heritage of the Army, the strong emphasis on mission, and the combination of evangelicalism and a commitment to social justice.

Youth are calling for the Army to be truer to its founding vision and roots. Their feedback is a call to reform and renewal.

## What recommendations have you offered?

One of my tasks was to recommend possible action to address the issue of young adult attrition. I presented seven priorities to territorial leadership based on the findings from the entire research project. These were developed with input from 40 young adults from across the territory.

These are the recommendations:

**1. Fostering authentic discipleship.** Young adults are looking to be in discipling relationships that are characterized by genuine care, interest and transparency. This includes being given opportunities to serve according to their gifts and passions. They are also looking for substantial teaching and the freedom to ask questions and dialogue on important matters of faith. The Army can address these concerns by raising awareness about the importance of relational discipleship, promoting mentoring and equipping Salvationists to be effective mentors, and providing leadership opportunities for young adults.

## Youth are calling for the Army to be truer to its founding vision and roots

**2. Focus on empowering smaller corps.** Most of the corps in the territory are small, and tend to have a more difficult time attracting and retaining young adults. A concerted effort needs to be made to support them in their youth ministry. As young adults are looking for relational discipleship, and leaders in small corps have the opportunity to offer them a great deal of attention, they may actually have an advantage over larger corps. The Army can help smaller corps embrace their own strengths, develop their mentoring skills, and foster opportunities for networking with other Salvation Army and Christian resources, such as divisional youth gatherings.

**3. Focus on post-secondary transition.** About two-thirds of young adults who leave the Army do so before the age of 25. Often this happens during the transition to post-secondary education, when they are exposed to critical thinking and leave their supportive church family. A particular emphasis on helping young adults navigate this change in their lives would be beneficial. Some possibilities could include being intentional about making connections between the sending corps and the new community, and providing opportunities for dialogue, discussion and thinking.

**4. Build unity in mission and encourage diversity in expression.** While young adults are still attracted to the Army's mission, they are divided on the traditional trappings of denominational identity. There doesn't seem to be unity when it comes to things such as worship style and mode of dress. To address this, the Army could continue to engage youth in dialogue about the essentials of mission, and the negotiables of form or method. In addition, leaders can communicate that mission takes priority over institutional identity, and work for diversity of expression at public events so that youth feel that they are a part of the broader Army culture.

**5. Increase opportunities for mission.** As youth are enthusiastic about Army mission, more ways should be found to engage them in mission opportunities. Short-term mission trips, either overseas or within the territory, can help foster a sense of unity with the wider Salvation Army family. As well, encouraging an integration between corps and community and family services can provide opportunities for engagement.


**6. Remove real and perceived barriers to officership.** Among some young adults, officership has developed a

negative reputation. This needs to change in order for the Army to meet its future leadership needs. This will involve reminding officers of their role in influencing the perception of youth about officership, and exploring the conditions of officership, such as training models and the appointment system.

**7. Build trust with leadership.** For young adults, the authority of a leader is established *relationally*, not *positionally*. Salvation Army leadership, because of its hierarchical position-based structure, is in a challenging situation with younger generations. It's important for leaders to take the time to get to know their young people. Youth tend to be skeptical of institutions of all kinds, so Army leaders at all levels should recognize that the trust of young people must be earned and re-earned in the context of relationships. It is essential that the Army be

transparent about their decision-making processes, and provide ways to give youth a forum to share their views.

### How can individual Salvationists respond to the issue of youth attrition?

My biggest hope is that this report will start conversations. Local Salvationists should take the time to connect with young people and find out what they think. Get them engaged in decision-making processes in the church, and really listen to their perspective because it's probably going to be different. Give them opportunities to have a voice. They want to feel respected and a part of what's happening. Building stronger relationships with youth will help corps overcome any deficiencies they may have. 

To read the full report, visit [Salvationist.ca/2009/territorial-young-adult-research-project](http://Salvationist.ca/2009/territorial-young-adult-research-project).

## The Salvation Army Trenton Community Church

### 125th Anniversary Celebrations

November 21-22

With  
Colonels Don and Ann Copple

Saturday, November 21

1 - 4 p.m.—Open House

244 Dundas St East, Trenton, Ontario

Sunday, November 22

11 a.m.—Worship Service

3 p.m.—Concert with Oshawa Temple Band

Ebenezer Christian Reform Church

18 Fourth Ave, Trenton, Ontario

Former officers, soldiers or friends may send greetings to  
244 Dundas St East, Trenton ON K8V 1L9  
or e-mail [steve\\_manuel@can.salvationarmy.org](mailto:steve_manuel@can.salvationarmy.org)



# Our Unchanging Message

We can't afford to soft-pedal the gospel. People still need to be rescued from the perils of sin and Hell

BY MAJOR JULIE SLOUS

The year is 1878. The setting: Coventry England. Posters and sandwich boards have been placed up and down the main street. If we look carefully, we can see the women coming toward us, dressed in black frocks and capes, with Quaker-like bonnets tied around their chins. We have time warped into an open-air meeting of The Salvation Army's Hallelujah Lassies. Their words ring out clear and plain: "Sinner, prepare to meet thy God! Heaven or Hell? Which will it be? Where will you spend eternity?"

It's certainly not a message that had been screened by standards of 21st-century seeker sensitivity. Yet, this sense of eternal focus defined early day Salvationists. Urgency of Kingdom perspective drove the spoken word. Lost sinners were in need of a Saviour. The day of eternal judgment awaited all of humanity.

In our pluralistic society, we have often struggled as Salvationists to understand what we are all about. Does the world still have a place for The Salvation Army, recognizing people's complacent response to religious expression? "Forget this pie in the sky about the sweet bye and bye," says our neighbour down the street, struggling to pay bills and make ends meet. "We want us some *Kingdom come* right here and right now!"

Add to this the diminishing respect for the authority of the Church, and we must ask: Does the world still have room for an evangelistic movement that is earnestly focused on the importance of being prepared for eternity? Is this the kind of witness we are to be about? If we stood on the street corner, asking the same questions posed by early Salvationists, would people even listen?

I can imagine the scenario: "Excuse me, sir ... yes, I know you've got errands to run today, but tell me, Heaven or Hell? What will be your eternal destination?" Or "Excuse me, ma'am ... I see you are in a hurry. But when you've run out of e-mails to answer and appointments to keep, where do you see yourself: Heaven or Hell? What's it going to be?"

As we align our missional objectives



with today's realities, we may be tempted to believe that the message of God's judgment will not sell by modern standards. And so we entertain other possibilities. Perhaps we become less aggressive. Perhaps we speak only of those things that bring comfort to our audience, for example, messages

of love, joy, peace, hope and good news. We say, "Let this be why we exist as an Army."

In response, let's hear the words of Catherine Booth: "There is no improving the future without first disturbing the present; and the difficulty is the willingness to get people to be disturbed." Catherine argued that the great mission of early Salvationists was to be "God's great disturbers of the peace—to proclaim the unrelenting truths of a disturbing gospel." People in Catherine's day mistakenly felt they could just continue their lives as usual, that nothing needed to change. Catherine believed in waking up sleeping sinners who were not conscious of their spiritual condition.

Reinforcing this perspective, Commissioner Theodore Kitching, close confidant of the Booths, said, "Show the people their sins, remind them of their coffins—make them think of the judgment bar—tell them of the cleansing blood-picture, the bliss of the saved and the agony of the lost." If we define ourselves by such a message that so forthrightly speaks of Hell's horrible realities, will we do more harm than good? Will people listen or will we alienate our audience? Can we strike a balance?


We will only begin to answer these questions when we recognize the importance of proclaiming the fullness of the gospel. Historically speaking, The Salvation Army has been defined by eternal goals. A suffering world still needs voices that are whole-heartedly devoted to this emphasis. The world still needs to know about the bliss of the saved and the agony of the lost. Options for eternal destination have not altered. Spiritually speaking, we are only tracking two possible ending points—Heaven or Hell. Shaped and influenced by the waves of 19th-century American revivalism, early Salvationists knew to remind people what was really at stake: Where would they spend eternity? Where will we?

Assessing the current climate of the Christian Church, Michael Quicke, C.W. Koller Professor of Preaching at Northern

Seminary, Lombard, Ill., identifies the need that motivates us as an Army. He says, "In too many places, [Christian faith] has been reduced to an anemic, religious non-event. Faint is its power to proclaim an alternative reality ... missing is its subversive way of challenging the status quo.... There is too little courage and too much safe predictability, too little confrontation of evil ... and too much soothing of the already convinced."

If we take any insight from our history as a Christian movement, we will know the strength of our ministry has been marked by a mandate to disturb and unsettle those focused on the temporal. We don't have to be abrasive or repelling in how we share our message. Rather, the key is to recognize our divine appointment to get the world's attention. Rather than hammering people over the head with a "Heaven or Hell?" ultimatum, it may be more effective to invite people inside the experience of faith we have discovered for ourselves. This will only be achieved through the authenticity of our witness, our genuine love and compassion for the lost and a passionate energy fuelled by the leading of God's Spirit in our lives.

Recently I had a conversation with a young mother who was grappling with the decision about who to ask to be godparents—spiritual mentors and caregivers to her two young daughters. While the first option promised nurture and care for her children, it was not a Christian environment. Her second choice offered a home where her girls would be raised in the ways of faith. "In the end, it's a no-brainer," she said. "Why wouldn't I pick the option that gives my girls every chance of going to Heaven?" It reminded me again of all we are about. We are not only an Army bringing hope today, we are bringing hope for eternity.

William Booth summed it up best when he said, "My object is to get my audience right with God for time and eternity." While this task may not be easy, Hell and eternal judgment remain real words in our theological dictionary. So, too, are the redeeming words of God's love and grace. The importance of this balanced message remains one more reason why the world needs the continuing ministry of The Salvation Army. 

*Next Month: Our Unique Influence*

*Major Julie Slous is the corps officer at Heritage Park Temple in Winnipeg. She has a doctorate in ministry from Luther Seminary in Minneapolis, U.S.A.*

## November 1-7

### Focus on the Ontario Central-East Division

- 1 Pray that Salvationists will grow in their walk with God, including obedience to his Word in financial giving
- 2 Pray for clarity of communication and mission as the public relations and development team engages the public this Christmas season
- 3 Pray that Toronto Harbour Light ministries will show God's transforming love in the community as they settle into their new facilities
- 4 Pray that God will raise up committed leaders in the local corps who will make a difference in people's lives
- 5 Pray for an increased awareness of the ministry opportunities available throughout the division
- 6 Pray that Salvationists will grow in ministry, partnering with God in what he has chosen to do in their communities
- 7 Pray for the divisional headquarters team as they support the Army's mission

## November 8-14

### Focus on Special Concerns

- 8 On this International Day of Prayer for the Persecuted Church, pray for Christians who are suffering emotional, physical and economic hardship because of their faith
- 9 Pray that those who witness the faithfulness of these persecuted Christians will influence others for Christ
- 10 Pray for military personnel on deployment and for their families
- 11 Remember those who have died in past and present military conflicts, and pray for their families
- 12 Pray for military personnel preparing to be deployed
- 13 Pray for police officers, firefighters and others who work in dangerous situations
- 14 Pray that people everywhere will experience God's peace

## November 15-21

### Focus on Living the Vision: We envision a territory of integrated mission

- 15 Pray that the Lord will give Salvationists an incarnational outlook as we discover the needs of our communities
- 16 Pray for insight into the real needs of our communities and for creativity

in our responses

- 17 Pray for new ways to effectively connect corps and communities
- 18 Pray for increased integration between social services ministries and corps ministries
- 19 Pray for the development of meaningful relationships with people through family services, community meals and other outreach activities
- 20 Pray for long-term relationships with people who complete our programs
- 21 Pray for the establishment of effective health and wholeness groups, such as Careforce Lifekeys

## November 22-28

### Focus on the Women's Ministries Department

- 22 Ask the Lord to speak to women through his Word, empowering them to achieve their potential
- 23 In reaching out to the marginalized, lonely and destitute, ask God to help them know that he loves them and will meet their needs
- 24 In planning for the November 2010 Why Aren't You Weeping? conference, pray that God will equip our territory to protect, rescue and restore those affected by human trafficking
- 25 Pray for wisdom in creating a training experience where women can develop their own style of leadership, discipling women in their faith and giftedness
- 26 Pray that our territorial project goal of \$75,000 will be reached and that God will bless the recipients in Myanmar and Spain
- 27 Pray that our women will reach out, introducing others to Christ through friendship evangelism
- 28 Pray for a greater emphasis on the family, that God will reveal new women's ministries opportunities to children and youth

## November 29-30

### Focus on Canada Ablaze

- 29 Pray that residents in northern territories welcoming the Olympic torch relay will rejoice in their unique place in Canadian society
- 30 Pray for a sense of well-being and joy in the provinces that will host the torch relay this month: Saskatchewan, Manitoba, Quebec, Newfoundland and Labrador, Nova Scotia, Prince Edward Island and New Brunswick



# Ambassadors of Holiness

Photos: Carson Samson



## A new session of cadets welcomed to the College for Officer Training

BY MAJOR MARGARET McLEOD

Lives will be changed today because the presence of the Holy Spirit is among us," said Major Eric Bond, principal, College for Officer Training (CFOT), at the morning service that officially welcomed the 11 cadets of the Ambassadors of Holiness Session.

Held in the CFOT chapel in Winnipeg, the worship service brought together friends, family, CFOT staff and divisional and territorial leaders to celebrate a new session of cadets entering training to become Salvation Army officers.

Following the opening challenge from the principal, the CFOT worship team led the congregation in song, concluding with words of adoration: "I exalt thee, O, Lord." Cadet Kristen Gray and Colonel Ann Copple, territorial secretary for women's ministries, offered prayers.

Commissioners William W. and Marilyn D. Francis, territorial leaders, then installed Majors Eric and Donna Bond in their new appointments as principal and director of spiritual formation.

During a testimony period, Cadet Peter Kim, out of the Toronto Korean Corps, Ontario Central-East Division, described his relationship with God: "I have experi-

enced the graciousness of God through his arms embracing me when I needed to be embraced." Cadet Joyce Wilson, out of Suncoast Citadel, Goderich, Ontario Great Lakes Division, affirmed her calling to officership: "God had been preparing me for this moment. He used my previous work, my family, my experience, everything to prepare me for this, and I know that I am where God wants me to be."

Commissioner William Francis shared an inspiring message on holiness from Zechariah 14:16-21. "God wants us to be holy to partake in the holiness of God," he said. "Not someday; God wants us to be totally given to him now!" Many individuals responded to the message of holiness by kneeling at the mercy seat.

The service concluded with a sung benediction: "As we leave this place, Lord, we know that you are near, always at our side!"

### Public Welcome

A public meeting was held later in the afternoon at Southlands Community Church to welcome the new cadets. With over 230 in attendance, the crowd cheered as the national flags of Canada and

Bermuda were marched into the sanctuary, followed by Commissioners William and Marilyn Francis and Majors Eric and Donna Bond. As the excitement mounted, the Ambassadors of Holiness flag bearer, Cadet Joshua Downer, out of Mountain Citadel, Hamilton, Ontario Great Lakes Division, led his session-mates as they marched in.

"Within this session, we have two married couples, six singles, one single spouse and we are waiting on two single cadets







from the India East Territory,” said Major Eric Bond. He also introduced a married couple from the Korea Territory who have joined the Prayer Warriors Session for their second year of training.

Cadet Joshua Downer, in an interview with Major Keith Pike, director of personnel, CFOT, shared a Scripture verse that holds personal meaning for him: “For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it” (Mark 8:35). In his following remarks, Cadet Downer said that he wants God to “break me when he wants to, mould me when he wants to and prepare me as he wants to.”


As Cadet Grace Kim, out of the Toronto Korean Corps, played *Jesus the Name I Cannot Speak* on her cello, a hush fell across the congregation. With the presence of the Holy Spirit evident, Commissioner William Francis dedicated the Ambassadors of Holiness Session and their flag.

“The word holiness has never been used before in a sessional name,” said the territorial commander. “Cadets of any session will take on the personality of their sessional name. May that be true for you. May each of you be Ambassadors

of Holiness.”

In his challenge to the congregation, Commissioner Francis spoke from Galatians 2:11-20. “In handling our own self, our sin, we need to remember that our sin has been crucified with Christ,” he said. “We are not improved—we are changed. The old life has died, and there is a new life, which is

Christ in you. Be victorious. Be men and women filled with the Holy Spirit.” At the conclusion of his message, men and women knelt at the mercy seat while the congregation sang *Fill My Cup, Lord* and *I Surrender All*.

During the celebration meeting, Commissioner Francis installed Majors Junior and Verna Hynes as divisional leaders for the Prairie Division. The territorial commander encouraged them to lead the division with a vibrant prayer life, proclaiming the gospel of Christ through their ministries. Major Junior Hynes pronounced the closing benediction: “Thank you, Lord, for this day of celebration in which God has been present and moved in our lives.” 

*Major Margaret McLeod is the director of academic studies, CFOT.*

**1. The Ambassadors of Holiness Session, the Prayer Warriors Session, CFOT faculty and territorial leaders; 2. Cadet Joshua Downer shares his testimony; 3. Cadets present choral arrangement; 4. Cadets Peter and Grace Kim enter sanctuary with their family**

## Friends of Christ BY MAJOR BEVERLY IVANY

**T**his September, we welcomed to the College for Officer Training a new session of cadets—people who have accepted God’s calling upon their lives. But God is already calling others for 2010-2012. The next sessional name is Friends of Christ.

Those who apply to officership are called to serve Christ as leaders in The Salvation Army. This is a challenge in our post-modern world—to reach out to people who are desperate and lost without Christ, and who often don’t even realize it.

We are all challenged to walk the journey of life with Christ—as his friends, his companions and his children. Not only for our own sake, but for those around us. What is needed to be a friend of Christ?

### Real

We live in a complex, troubled world. People often don’t know where to turn for help or who they can trust with tangled lives filled with deep emotional hurts and disillusionment.

We need to be real and willing to make ourselves vulnerable in order to be the people God wants us to be; ready to live incarnational lives for him—and for the sake of others.

### Relational

Connections with people are so

important. Our friendship with Christ as believers is to be cherished. Then, this friendship is to be expanded upon as we reach out to a world that is so impersonal and distant.

As we ask, “Who is my brother, my sister?”, perhaps the answer will be our friend next door, the person at the gym, the woman on the street, the child in the playground, the lonely teenager. It begins with a smile, a friendly word, an invitation to share a coffee. To be salt and light in our communities, we must love and care for others, as Christ did.

### Relevant

Many people are interested in spirituality ... yoga, meditation, spiritual retreats. But Christianity itself? Not so much. People find it constraining, rules-oriented, full of prohibitions, out of touch with the world.

Yet Christ is all about freedom, vitality, hope, liberty and life. Jesus is still relevant today. His good news speaks to all people—no matter their age, race or economic status.

We can all be his hands, his feet, his arms of love to a broken world. To be real, relational and relevant is truly to be Friends of Christ.

*Major Beverly Ivany is the secretary for candidates, THQ.*

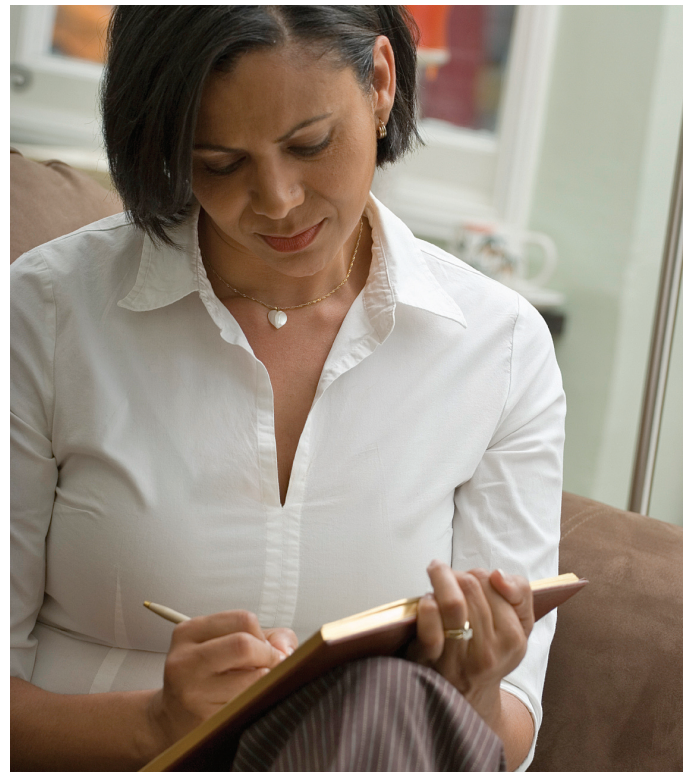




# Rejuvenate Your Devotional Life

If you need to freshen up your time with God, consider using S.O.A.P.

BY CAPTAIN ASHLEY BUNGAY



**T**his is an odd question to ask, but do you use soap? I'm not referring to Dove, Ivory or Lever 2000, but rather to a method for personal devotions outlined in *The Divine Mentor* by Wayne Cordeiro. Referred to as S.O.A.P., this journaling concept consists of Scripture, observation, application and prayer.

Cordeiro suggests that practising daily devotions will re-pattern the way we think and transform our minds so that we respond to life's challenges in a Christlike manner. And by making use of a journal, we can record and process what God speaks to us.

I've been following this S.O.A.P. method for a few months. The only requirements are a Bible, a Bible reading plan (you can use the ones provided in *The Divine Mentor* or access a one-year Bible in hard copy or online), paper, pen and about 30 minutes.

Here is how it works:

## Scripture

Each day you begin by reading selected Scripture passages. Before you start, ask God to use his holy Word to speak into your life a message for that day. You then open your heart and mind to discover what God has in store for you. I have been amazed at how faithful God has been in showing me a thought for the day.

## Observation

The question is never "Does God speak?" but rather "Am I

listening?" As the Holy Spirit highlights a verse, carefully consider what it is saying. Stop and think about what's happening, who's affected, what's taking place, the setting and the situation. Take time to let the message that God has given you sink into your heart, and then put those thoughts down on paper.

## Application

After you have carefully considered and observed what the text says, write down how you plan to put into practice the lesson that God has revealed to you. How does this verse apply to you at this particular time in your life?


## Prayer

You then finish off your devotional time by writing down a

prayer and asking God to help you apply what you've just learned. Never forget to tell him how thankful you are for all of the blessings in your life.

As you follow these steps each day, ensure that you keep track in your journal of what the Spirit reveals to you. This will help you review how God has been speaking to you. For those of you who prepare devotions or sermons, you will

have an excellent resource of Scripture that has personally impacted you.

If your personal devotions are feeling stale, I encourage you to try this S.O.A.P. method and discover what God has to say to you today. 

*Captain Ashley Bungay is the corps officer at New-Wes-Valley Corps, Wesleyville, N.L. Married to Captain Sheldon Bungay, they have a one-year-old daughter named Alexis.*

## Excerpt From Ashley's Personal Journal

### Scripture

"You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the Lord Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house" (Haggai 1:9).

### Observation

The people didn't think that it was time to build the house of the Lord, but they went on and built their own houses. They continued to take care of their own needs by planting crops, eating and drinking plenty, keeping warm and making wages. They were putting their own needs and desires above God, and their crops and every other aspect of their lives were failing and falling short of what they'd hoped for.

### Application

I cannot expect everything in my life to be the best that it can be when I am putting my own desires and wishes above God. My own house should not come before the Lord's house. My desire should be that the Lord's house be built and functioning well, before I turn my attention to building and taking care of my own house. I will feel satisfied and content when I put God's work above my own.

### Prayer

Lord, help me be a worker who works hard to build your house with a strong foundation and encourages others to pick up a hammer and help. Amen.

# The Crisis That Shook the Army World

With Bramwell Booth's health failing, the Army's international leaders needed to decide who had the authority to choose the next General

BY GENERAL JOHN LARSSON (RTD)

It was gone midnight when in the early hours of Thursday, January 16, 1929, the president of the first High Council, Commissioner James Hay, informed the 63 members gathered in the council chamber at Sunbury Court, near London, England, that by their vote just concluded, Bramwell Booth was no longer the General of The Salvation Army.

The atmosphere was sombre. "The silence of the death chamber was there," recalls Commissioner Samuel Brengle. The ballot was the culmination of what had been a long-drawn and traumatic saga. The High Council itself had been in session for five weeks, but the drama had been unfolding for a year or more. It was with choked voices that the members sang: "When we cannot see our way, let us trust and still obey."

The next day the High Council met to elect a successor to General Bramwell Booth. Nomination papers were distributed



Artwork: Berni Georges

Players in the 1929 drama: From left, Comr Catherine Booth, Mrs General (Florence) Bramwell Booth, General Bramwell Booth, Comr Edward Higgins and Comr Evangeline Booth

for members to return unsigned. That the Chief of the Staff, Commissioner Edward Higgins, and Commander Evangeline Booth would be nominated was a foregone conclusion. But there were three further nominations: Commissioner Catherine Booth, daughter of Bramwell and Florence Booth; Commissioner James Hay; and Lt-Commissioner Charles Rich, territorial commander of the Canada West Territory. The last three all declined to be nominated, leaving Evangeline Booth and Edward Higgins as the two candidates.

But there was no election that day. The story of the 1929 crisis, characterised by many twists and turns, was yet again to head in an unexpected direction. The election of the next General did not take place until four weeks later, when Edward Higgins was chosen.

How could it be that such a remarkable and revered figure as Bramwell Booth was removed from office by the High Council? The crux of the crisis was whether Generals should continue to have the right to nominate their successors by placing the name in a sealed envelope—as William Booth had decreed—or be elected. Bramwell Booth felt it his duty to resist such reform.

The reform movement had sprung to life on both sides of the Atlantic Ocean, and had become particularly strong in the United States where Commander Evangeline Booth was its leading voice. In Canada, the pressure for reform was more muted, though Evangeline Booth

noted with approval in April 1928 that an appeal for constitutional reform addressed by senior Canadian officers to Bramwell Booth "made a tremendous impression, not only upon the General, but upon all leading commissioners."

Lt-Commissioner Gunpei Yamamuro of Japan records in his diary that he opted to travel to the High Council via Canada rather than the United States so that he would not be over-influenced by reform thinking, and sailed for London, England, in the company of Lt-Commissioner Charles Rich and Lt-Commissioner

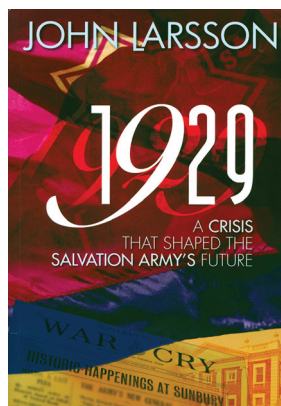
William Maxwell (territorial commander, Canada East). In the end, all three were to vote for Bramwell Booth's deposition.

With its large cast of well-known Army historical figures, its human drama and its span from 1875 to the present, the story of the 1929 crisis is a remarkable aspect of Salvation Army history by any measure. If it has taken 80 years for the story to be told in full by a

Salvationist writer it is because very real sensitivities are involved—sensitivities that even now have to be carefully weighed.

There is no doubt, however, that what stunned the Army in 1929 shaped its future and set it on a path of reform that continues to this day. The crisis of 1929 is therefore part of the heritage of every Salvationist. **S**

1929 by John Larsson is published by International Headquarters (Salvation Army Books). Order online at [SalvationArmy.ca/store](http://SalvationArmy.ca/store).





# We're in the Neighbourhood



Photos: Carson Samson

## Salvation Army personnel provide spiritual and practical support in Winnipeg's Weston district

BY PAMELA RICHARDSON, *PRODUCTION AND DISTRIBUTION CO-ORDINATOR*

**T**he message is clear when you walk through the front doors: this is a fun place to be! Colourful kites hang from the ceiling, works of art created by little hands cover the walls, and baskets of educational toys and puzzles are scattered on shelves and tabletops. With space for up to 65 children, including some with special needs, The Salvation Army's Weston Child Care Centre is a busy place. "The centre is a perfect mis-

sion field to reach out to the children and families in our community," says Shawna Osueke, early childhood educator (ECE)/supervisor.

### A Safe Haven

Located in the heart of a working-class industrial district of Winnipeg, the centre operates out of Weston Community Church, and welcomes a diverse group of children and staff representing many cul-

tures and ethnicities. Aboriginal, Filipino, Vietnamese, Caribbean, African and Pakistani are some of the cultures represented. "We are respectful of all cultures, but the parents know we are a Christian centre," Osueke says. "We hope to provide a safe haven that gives their children a quality head start in life." In addition to the practical care showered on the children each day, the staff shares Bible stories that tell them of God's love.

In an effort to support its community in a practical way, the centre welcomes children whose care is financially subsidized through government assistance. "This has opened up the way for working parents who are unable to afford full-time daycare to get the assistance they need," explains Major Curtis Butler, who serves with his wife, Major Cindy Butler, as corps officers at Weston Community Church. "It makes a difference in this community, and that's the important thing."

That sentiment is at the heart of everything that takes place at Weston. "It's a true neighbourhood corps," says Major Butler. "People walk down the sidewalk to come to church here," he says. And once they arrive, they are welcomed into a congregation that is a reflection of the community where it worships. But for this corps officer and congregation, there is more to being a community church than including a fellowship time in the middle of Sunday services. "We are committed to this corps and to this neighbourhood," Major Butler continues. "This is where we want to have the impact, where people can access our ministries without getting a bus or asking for a ride."

### Family Care

In addition to the daycare centre, Weston runs a Family Success Centre which offers a Positive Parenting Program (Triple P), run in partnership with the Manitoba government. "We have been involved in this program for just over two years," says Ruth Hickman, youth and family ministries co-ordinator. The provincial government provides Triple P training and materials to service providers throughout the province to offer parents practical, easy-to-use information to assist them with parenting challenges.

"Triple P encourages parents to evaluate their parenting style to see what they are doing well," Hickman explains. The program then offers techniques to help them deal with issues they may be facing as a family, such as bullying, resistance to homework or specific challenges that may



require individual or family counselling. “Families from the corps, our community and the daycare centre participate, and we are pleased to be able to share the love of Christ this way,” she says.

### Great Partnership

With the daycare program and Family Success Centre operating out of the corps building, space for other midweek programs is limited, but that doesn’t stop Salvationists in Weston from making an impact. “We just take our programs out to the community—which is where we should be!” states Major Butler. Weston Community Church has developed a strong working relationship with the local community centre, located just two streets away from the corps building. “They’re in the neighbourhood; we’re in the neighbourhood—a great partnership!” smiles Major Butler.

Other programs include:

- Kids’ Café, a free after-school program for children aged five to 12 that operates two afternoons a week at the community centre. The program features educational and physical activities, but more importantly, gives the leadership team an opportunity to interact with the young people and show them the love of God.
- Baby Song, an Army outreach program for babies, toddlers and their parents, provides an opportunity for parents to assist their babies in language development and interaction through music.

The community centre also provides space for the Army to run an Alpha program, a ladies group and a commun-


ity Christmas party, which is offered in partnership with Winnipeg North Rotary Club.

### Working Together

Ministries at Weston are designed to connect to each other to make an impact on the local community. The daycare centre works in partnership with the Family Success Centre, which works in tandem with the corps. The corps, in turn, reaches out through programs run in locations outside its building, which introduces community people to the fellowship of the corps and the services offered by the daycare centre and the Family Success Centre. And so the cycle continues.

But is all this effort making a difference in the lives of people in the community of Weston? Major Butler believes it is.

“A young girl and her mom came to the corps through the daycare centre and got involved in our Sunday school,” he states. As time passed, the daughter became involved in other corps programs and is now one of the worship leaders at the church. “She just graduated from William and Catherine Booth College,” Major Butler says with pride.

“There would be a void here if we packed up tomorrow and left,” he concludes. “We need to be a contributing part of this community. We want to make a difference.” 


**1. ECE SanDee Izzard with daycare children; 2. Educational activities are an important part of Weston’s daycare program; 3. Playtime at the park; 4. ECE Angie Izzard helps a young friend during snack time; 5. Ruth Hickman, youth and family ministries co-ordinator, prays with daycare children during Bible story time**





# A Joyful Sound

Challenging students musically and spiritually at the Territorial School of Music and Gospel Arts

**W**ith representatives from every corner of the territory, more than 200 students and faculty members gathered at Jackson's Point Conference Centre in Ontario at the end of August for this year's Territorial School of Music and Gospel Arts. International students were also in attendance from England, Germany, the United States and Ecuador. Guest leaders Colonels Robert and Gwenyth Redhead, former territorial music leaders from 1976 to 1985, brought inspiration and challenge through their musical and spiritual leadership. A high level of artistic skill was evident in both the midweek and final programs. But for most, the greater emphasis was on fellowship and spiritual growth as relationships were rekindled and new friendships made throughout the week. 



1. The women's chorus performing at the final program at Scarborough Citadel, Toronto;  
2. After their rehearsals and electives, students spend time in fellowship; 3. Ken Bailey leads his band during the Wednesday night program at Jackson's Point; 4. Sharing the gospel through dramatic arts; 5. Young worship leaders practise their skills





## Reframing the Question

I can entirely agree with the sentiment in Commissioner William Francis' article (*How Is it With Your Soul?*, September), and might even agree with this way of phrasing the question, provided we also take on board the mystery of the soul and the spiritual life, and don't expect a "sound-bite" answer. I am, however, also tempted to suggest a better way of asking the question is to focus on God/Jesus—a question along the lines of "How are things between you and God/Jesus?"

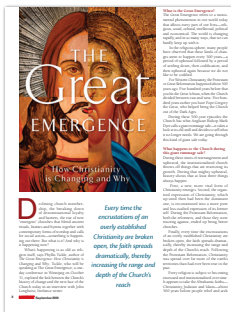
David Cavanagh



## Emerging Opinions

I am responding to the interview with Phyllis Tickle (*The Great Emergence*, September) regarding the emergent church. I believe that the Church has changed a lot, but not always for the better. When salvation is not preached, then that is a problem in itself. I have been a soldier of The Salvation Army for 15 years and the changes have been quite evident. Hymns are hardly sung and altar calls are not done like they used to be. Is there a belief that everyone is saved? I don't think so. William Booth was all about winning souls. Let's not water down the gospel and be afraid to speak the truth. Don't change so much that you don't know what you are fighting for.

Dawn Green



I don't go to church. I am the Church, or a part of it. It is living and breathing and so am I. I do, however, gather with other people who are part of it also. We laugh, sing, pray, learn, commit to each other and to our heavenly Father.

I also talk about God and Jesus to people around me. I invite them to come to Jesus with me. When they do, we hang out together to laugh, sing, pray, learn and commit. Eventually these folk want to meet other Christians and so I invite them to come with me to where I go. Sometimes

they enter right in, sometimes they don't feel it's their kind of culture so they seek other places where they can laugh, sing, pray, learn and commit. The emergent church is all about people doing what Jesus called us to do. The rest is culture.

Rick Sheasby

Beware the emergent church! True Christianity does not change, ever. The institutional church is in constant change, but the true non-denominational, invisible Church of Jesus Christ does not change. The emergent church walks by sight. The true Church of Jesus Christ walks by faith.

Herman Guenther

## Trouble Brewing

I wanted to add another perspective to the debate between Dr. James Read and Captain Amy Reardon (*Alcohol and Abstinence*, September). I was reading about John Wesley's view on alcohol. His issue was that all alcohol is made from food products. We take a crop and remove all its nutritional value, ferment it and sell it for a high cost. Meanwhile people die from hunger in our world. Worse, many people who live in poverty drink alcohol to forget their misery.

We who speak on behalf of the oppressed need to keep clear heads and understand the economic power that alcohol wields in our world. Today, 40,000 children died from preventable disease, often caused by lack of good healthy food. Dare we stand against the industry that takes our food (wheat, barley, grapes, sugar cane, potatoes) and turns it into cash for a few? Maybe we have so individualized this debate that we have missed the very thing that Wesley challenged in the first place, and that our founders and early soldiers of The Salvation Army saw so clearly.

The Salvation Army has stood against the social impact of alcohol. Will we speak justice to our world and dare take on the alcohol industry once again?

Major Karen Hoeft  
Winnipeg Booth Centre



Professor James Read needs a refresher course in the plain truth of social drink-

ing pitfalls. I'm taken back by the thin and shallow argument he presents and I give 100 percent to his wife, Laurie, for her outline. On the other hand, Captain Amy Reardon has a splendid presentation. I have never smoked or drunk alcohol. My experience working on skid row only strengthened my resolve to abstain. The Holy Spirit can teach us to be bold or courageous without a crutch.

Major John Gerard

The tone and content of this article belie the dangers of consuming alcohol and downplay the necessity of Christians to abstain in all circumstances. I write from the standpoint of an alcoholic of 30 years who found the Lord's saving grace as the only answer to my drinking problems. My intention is not to disparage the writers but to attack the issue of what role social drinking plays in the life of a Christian.

Clyde Follett

## Forgotten People

I am happy that The Salvation Army is working with the forgotten people suffering from the cruel disease of leprosy (*Treating the "Living Dead,"* August). This is truly our mission to love and help. I will pray for this work and the tragic victims as well.

Linda Wilson



## Blessed and Broken

Thank you to Major Ray Harris for his reminder that in the midst of fiscal restraints, ministry can continue in an effective manner (*Blessed and Broken*, September). With so much emphasis on our fiscal realities, I fear that money is fast becoming our primary focus. Whether we think about budgets from a personal or corporate perspective, it can create a sense of helplessness—it zaps our energy as we attempt to make ends meet. I am reminded through Major Harris' article that when God is in control of what we are doing, he has the ability to take "little" and bless and break it, thus enabling the Salvation Army ministry of seeking and saving the lost to continue. May we all focus more on what we do have as opposed to what we don't.

Major Morris Vincent  
Area Commander, Maritime Division



# J.C. & Co. Inc.

Should the Church be run like a business?

BY MAJOR FRED ASH

Whatever happened to the family of God? Somewhere in the consumer-driven craze that took over Western society in the mid-20th century, the Church morphed from a family into a business. And not just any business, but a big, international corporation, complete with expensive advertisements, million-dollar buildings and well-paid staff (some with annual salaries of more than \$100,000). The family of God has become J.C. & Co. Inc.

In The Salvation Army, we have only to look at our titles to realize how much this business mentality has taken over our organization. Words like “office,” “executive,” “operations,” “secretary” and “director” are commonly used to describe positions within the Army. Even those shepherding positions in the local corps now carry the title of “director”—the director of pastoral care, the director of program, etc. There is nothing wrong with these words in themselves, but corporately (pun intended) they project a business model for what the Bible calls the family of God. And the vocabulary we use defines the way we think. It’s what Marshall McLuhan described in the phrase, “the medium is the message.”

The chief concern of big business is the bottom line—profits. When services cost too much they are cut. When buildings become too expensive to maintain they are sold. When products are no longer profitable they are discontinued. That’s good business. But it doesn’t make for a good family. We are shocked

when we hear of parents who abandon their children or even sell them because they can no longer afford to keep them. Yet church denominations, the Army included, have been known to abandon some communities and some of their “children” because they were no longer profitable. Thinking like big business results in ministry only to those who can afford it.

The business model has also engulfed the local church. Have you noticed how much

churches. They succeed in attracting the most consumers of Christian programs. The more programs a church offers, the better chance it has at attracting the consumers of those programs. It’s a safe bet that wherever you see a church growing, there is another church in the same town dying, and that most newcomers to the growing church are from that dying church. The Church is not growing. Christians are merely switching brands.



local churches are beginning to look like big super-stores for Christian programs? The bigger the store, the more customers it will attract. And just like the big-box stores, the mega-churches don’t care about putting the smaller one-pastor churches out of business.


Those churches that succeed in attracting the highest numbers can boast that they are seeker-friendly. In reality, they are consumer-friendly

Your church is struggling financially. It had to let its youth pastor go. Not a problem. The church across town just hired a new youth pastor and it also has a music pastor and a visitation pastor. Take your business there. You don’t like your church’s new management? Don’t worry. The church a few blocks over just hired a Bible-thumping, pew-jumping, charismatic pastor who also happens to play a

mean guitar. Take your praises there (along with your weekly offering, of course).

It used to be that churches were family. And families stuck together through thick and thin. Sometimes they had their family problems, but they learned to work through them. The members sometimes hurt one another, but they also learned humility by asking forgiveness and they learned Christlikeness by forgiving hurts. Members of the church family not only laughed and learned together, they also cried and grew in their faith together. But with the consumer-driven church, this is unlikely to happen.

The one characteristic that identifies healthy families above all other institutions is commitment. Family members are loyal to each other. Husbands and wives make vows to each other that include faithfulness and dedication. These commitments keep them together in tough times so that over the years they see things through together. This is the exact opposite of the consumer mentality that says, “I will stay in this church as long as I get what I want. If you don’t have what I want, I will go somewhere else and get it.” It’s also the opposite of the denominational approach to ministry that cuts programs and congregations that don’t make a financial profit.

If we’re not careful, J.C. & Co. Inc. will go the way of GM and Chrysler. Oh, I think that’s the bailiff at the door! 

*Major Fred Ash is the corps officer at Burlington Community Church, Ont.*

# Up in Arms

Violent crime is an increasing problem in North American cities. But the issue of gun control raises tensions on both sides of the border



*In this Salvationist series, Dr. James Read, Executive Director of The Salvation Army Ethics Centre in Winnipeg, and Captain Amy Reardon, Editor of Young Salvationist, U.S.A. National Headquarters, dialogue about moral and ethical issues.*

DEAR AMY,

**H**elp me understand what it is with Americans and guns. I'm not trying to speak for all Canadians, but frankly, when it comes to the "gun culture," I just don't get it.

It's not as if we don't have firearms. According to Michael Moore's *Bowling for Columbine*, we Canadians have more guns per capita than you Americans. The difference is that we don't seem to have the same love of guns.

I don't mean that every American

approves of every use of weapons. Sometimes Canadians talk smugly as if this was true, but I know that there is widespread anger, fear and grief in the United States when innocent people are killed by gunfire. You live pretty close to Virginia Tech, and I'd guess that there are many around there who don't love what guns did in the hands of Cho Seung-hui.

We can identify with the tears. December 6 is the 20th anniversary of the massacre at École Polytechnique in Montreal, where 14 women were killed by Marc Lépine. He said that "feminists" had ruined his life, so he went on campus and opened fire with an assault rifle. There are parts of Toronto where gun violence now seems an ingrained part of neighbourhood life. In other words, we have our own serial-killer madmen and urban gunners. I'm sure that ordinary Americans grieve and fear these troubles as much as

ordinary Canadians.

What I can't imagine is an ordinary Canadian going to a political forum with a rifle proudly slung over his shoulder or a handgun holstered on his hip, as has happened in your country in several places where President Barack Obama was speaking. Or how about that *New York Times* story concerning the pastor in Louisville, Kentucky, who invited his congregants to bring their firearms into the sanctuary one night in June, saying, "God and guns were part of the foundation of this country"?

I don't know whether to scratch my head or be outraged.

JIM

DEAR JIM,

**F**irst let me say that I would never own a gun, nor would I even visit a shooting range. Thank you for



acknowledging that not all Americans are enamored with guns, because it does hurt many of us that the whole world seems to think we all kiss our guns good night and tuck them into bed beside us.

I am embarrassed by the “God, guns and America” subculture in my country. There seems to be this dogma that might means right, and that God loves America best—that God somehow belongs to America. It makes me shudder.

That line of thinking has a long history. Initially, it wasn’t as odious a theme as it is now. This country was established for religious freedom. It’s what the earliest settlers—predominantly Catholics, Puritans and Quakers—were seeking, and I regret the revisionist “pop history” that blurs that truth. It was thought that this country would be that biblical light on a hill mentioned in Matthew 5:14—a shining example to the world, according to the Puritans. Some even believed the new Zion would be here on this soil. Former president Ronald Reagan wielded the same rhetoric, though I don’t think he would have interpreted it with biblical literalism.

Beginning with those first pilgrims in the 17th century, it has always been in our collective nature to be fiercely independent. It took tenacity and courage to establish the first colonies. The pilgrims endured great hardship. A century later, our rag-tag group of farmers and shopkeepers fought off the world’s mightiest force, the British army, to establish our independence. In the next century, expansion to the west required an independent, fighter’s spirit. If you’ll allow me to neglect reference to the abuse of Native Americans, the settlers bravely conquered rough terrain, wild beasts and deplorable weather conditions. Many of these accomplishments required the use of guns.

It’s just my casual observation, but it seems people of other countries don’t understand the intensity of the American value of independence. Americans believe that people should provide for and protect themselves. Americans like to make their own way, and they cherish their freedoms.

The right of a law-abiding citizen to own a gun is one of those freedoms. I find a great connection between our pioneer spirit and gun owning. Rough and ready. Tough. I can take on anything, and I can protect what is mine.

I am generalizing, of course. But it seems to me that it is this history and spirit that has made our culture accepting

of guns. But where has it taken us? My son attended Columbine High School (after the shootings); the fear is close to home for all Americans. But for many, the fear of losing the right to protect oneself and one’s family is even stronger. You know what they say: if you take the guns away from the good guys, the bad guys will still have them.

AMY

DEAR AMY,

**T**he bad guys will have them whatever the rest of us do or don’t do. But it’s a fallacy to think that being able to pick up a handgun as readily as we can pick up a litre of milk will protect us. From what I can tell, people really aren’t safer because they have a handgun at the bedside. It seems that people are wired to fear strangers, and we want to protect ourselves however we can from the dark shadow that threatens our family or possessions. So we jump to the conclusion that a weapon would help. The myth at



the heart of the fallacy is thinking it’s evil strangers who do the most bodily harm.

The case for strong gun control is clinched when we realize that we’re in the grip of a myth. My heart sinks when I hear about children who have been killed by a sibling who’s been playing with a gun that was meant to protect them. Guns cause serious accidents. According to a report from the U.S. Center for Disease Control, firearms injuries are the second leading cause of death in children and adolescents. And if it’s not an accident but an intentional use of the gun, it’s the person we know, not the person we don’t know, who’s more likely to cause us harm.

Rather than debate where that takes us on government gun control, though, I’d like to pick up on your fascinating remarks about American history and the way it’s shaped the American consciousness. Canada has a different past. Your country began with a war; my country was negotiated into existence. I think you are right to suggest that these diverse beginnings make a difference in the national ideals still held today.

You talk about the American ideals of self-esteem, self-reliance and independence. On the other hand, the adjectives used to describe Canadians are “nice” and “polite.” (Have you heard how you can tell the difference between an American and a Canadian? Step on the toes of an American and she’ll say, “Hey, buddy, that’s my toe you’re stepping on.” Step on the toes of a Canadian and she’ll say, “Oh, sorry!”) There are worse tags to be labeled with, I admit, but here’s my point: nice and polite aren’t always virtues.

I admire a spirit of fierce independence because, from a Christian standpoint, there’s a great deal to be said for the capacity to stand firm against tyrannical power. When the First Commandment says to have no other gods than God, one implication is that we ought to pray that the Spirit will so stiffen our spine that we do not acquiesce to a government that runs roughshod over human rights. Being nice or polite in the face of dictatorship is not enough.

At the same time, independence can deteriorate into arrogance, selfishness and incapacity to settle differences peaceably. Some people may idolize a tyrant, but others idolize themselves. The faults are equally wrong in the Bible’s view. Is it too much to think that we can be strong, courageous, independent-minded and self-confident, but remain collaborative and non-violent? Can any country breed such citizens?

JIM

DEAR JIM,

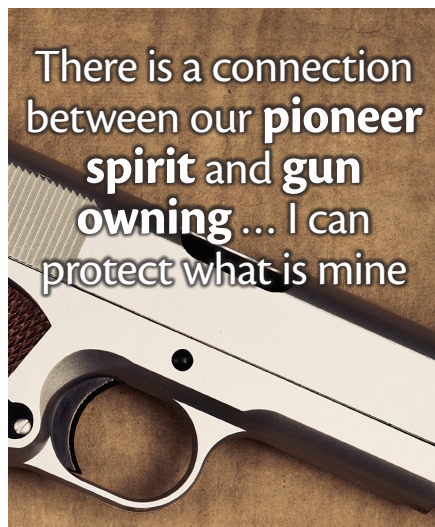
**Y**ou are right: independence can be an advantage or a disadvantage. American independence has afforded our citizenry a “can-do” attitude and an inner fortitude to stand for what we believe to be right. But some Americans also have a cowboy sense of justice. If you hurt me and mine, I’ll be sure you pay for it. I’ll exact the punishment myself, with a smile on my face.

The thirst for revenge, however, is not



distinctly an American problem. Nor is the idea of idolizing oneself. In fact, that is the original sin: wanting to be like God. Revenge and pride have plagued humankind since Adam and Eve. The Bible is bursting with stories on these themes, as well as instruction on how to handle temptation.

Couple humanity's lust for revenge and power (god-likeness) with the availability of weapons, and you've got a recipe for disaster. A recipe more frequently cooked up in the United States than in any other Western country. Still, there are more instances of abuse and neglect than there are instances of shootings. And every country shares that blame.



Can the ideal citizens you describe be bred anywhere? I don't believe such a citizenry can exist outside of the influence of Christ. Some day he will establish his Kingdom on earth. Every knee will bow and every tongue will confess that Jesus Christ is Lord. But until then, Christians should be examples in their own societies of all you've mentioned: strength, courage, confidence, collaboration and peace. Those of us who are citizens of the Kingdom of Heaven must live out God's values and principles here and now.

Jesus said, "You are the light of the world. A city on a hill cannot be hidden ... let your light shine before others, that they may see your good deeds and glorify your Father in Heaven" (Matthew 5:14, 16). My ancestors mistakenly thought that the nation they founded would be that light. But Christians throughout the world must be that light, each in his own land. We shine bravely as we wait for the coming of the Lord Jesus Christ.

Even so, Lord Jesus, come.

AMY 

# 125 Years of Salvation Army Publishing

**September 29, 1951**

## **A Brave Little Girl**

Brownie Karen Wagner of the St. Thomas Corps Pack made headlines for her bravery. Karen, only eight years of age, saved the life of a boy aged three. With cool head and steady fingers she untied the lad's shoe, which was caught in a switch, and with an onrushing train bearing down on her, she got the boy safely out of the way.

**April 1, 1978**

## **Families United in Christ**

More than 1,000 people attended a holiness meeting held in St. John's, Nfld., led by General Clarence Wiseman. At the conclusion of the service, whole families came and knelt together seeking the blessing of God and in dedication gave themselves for greater service.

**September 6, 1902**

## **Saved From Drink**

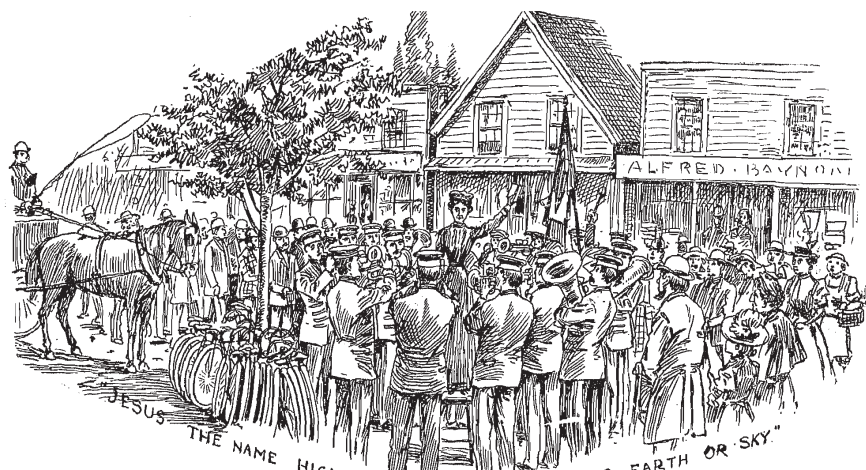
A soldier in Hamilton, Bermuda, reported that God is "blessing us in this part of his vineyard. Our meetings last Sunday were blessed to the uplifting of our own souls, and we believe to the conviction of sinners. One came out in the night's meeting, and prayed that God would save him from the cursed drink."

**December 3, 1898**

## **Preparing for Open-Airs**

In its advice for effective open-air ministry, *The War Cry* suggests that Salvationists use "simple, appropriate language ... draw your illustrations from the everyday transactions and occurrences of life."

### **Early Army open-air service**



Plan now to attend the 9-day European tour including the world-famous **Oberammergau Passion Play** with Commissioners Bill and Marilyn Francis. Departing July 6, 2010.



Only once each decade the spotlight shines on the tiny Bavarian hamlet of Oberammergau, illuminating its devotion to a centuries-old tradition. Truly, a world-famous expression of Faith in Action. For more information, visit the Commissioners' website:

[www.SalvationArmy.ca/ourleaders/oberammergau](http://www.SalvationArmy.ca/ourleaders/oberammergau)



# Christianity Beyond Belief

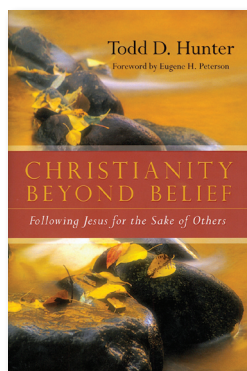
Todd D. Hunter

REVIEW BY MAJOR MAX STURGE, ASSOCIATE EDITOR

**T**odd Hunter believes that focusing primarily on getting people saved for Heaven does not resonate with our current generation. Though the ultimate destination of Christ's followers is Heaven, he has found it more effective to present the gospel as an invitation to participate in God's story of how he made humans to be his co-operative friends, calling us to partner with him today to redeem the earth and its people.

Hunter says that our story does not begin with our sin, but with God's perfect intention to have people work with him for the sake of the world. In this way, repentance means reorienting every part of our lives toward God for others, and faith means trusting Jesus in a way that changes our attitudes and actions. Living as Jesus' apprentices makes us more Christlike for the sake of others.

I was particularly encouraged by his affirmation of the Church. "Without community and our fellow actors, we have no one to speak our lines to or respond to us," says Hunter. "It takes a community of faith to shape an individual for holy living." With the Army's emphasis on its soldiers being actively engaged in God's mission in the world, Salvationists would endorse Hunter's conviction that the immense task of "healing the world in partnership with God demands that we join the Church in its healing efforts." Hunter argues that being a Christian means becoming a co-operative friend of God, partnering with him in his rescue mission and living an others-oriented life of creative goodness through the power of the Holy Spirit. *Christianity Beyond Belief* can energize our imagination and assist us in capturing the hearts of those who need Christ. ☺

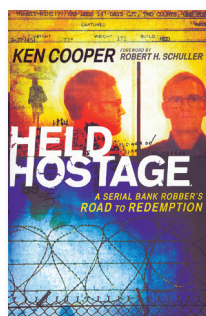


## Held Hostage

A serial bank robber's road to redemption

by Ken Cooper

Devoted to his family and holding a high-profile job with a well-known Christian college, Ken Cooper was the epitome of the perfect citizen. Beneath this polished exterior, however, lurked a man fuelled by a dangerous addiction. He was known to the public as the armed and mysterious "gentleman bank robber." With raw authenticity, Cooper bares all—from his tragic past to life in a notorious prison—in this true story of one man's miraculous redemption.



## Liquid

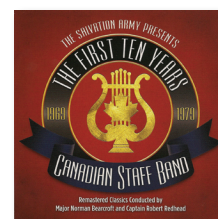
The *Liquid* DVD series translates Bible stories into the language of today's culture, posing relevant questions to help us discover the truth of God's Word. Each DVD has five dramatic, 10-minute episodes based on Scripture and true-to-life stories of contemporary characters dealing with today's problems. Fork in the Road (stories about David), Crossing (Book of Joshua), Life at Five (Book of James) and Mirror Image (biblical parables) are currently available. Each DVD includes a 112-page reflection guide with questions and facilitator's tips. *Liquid* can be especially useful in a small group setting to engage people unfamiliar with the Bible.



## The First Ten Years

Canadian Staff Band (2-CD compilation album)

This new compilation album features performances from 1969-79 conducted by then bandmasters Major Norman Bearcroft and Captain Robert Redhead. Each track has been faithfully restored from the band's original LP albums, providing a wide variety of music including many original works written for the CSB in its first decade of ministry. It is also available for download from iTunes. For more information, sound clips and a complete track listing, visit [canadianstaffband.ca](http://canadianstaffband.ca).

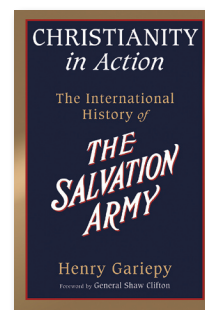


## Christianity in Action

The international history of The Salvation Army

by Henry Gariepy

*Christianity in Action* is a one-volume history of The Salvation Army. The book covers a vast array of Army history and information, including its dramatic beginnings in England and its global advance right up to the present 118 countries. The precedent-setting social scheme *In Darkest England* and the successful attack on human slave trafficking are documented. Insights are presented on the Army's governance, High Council and heritage of music and theology, including its position on the sacraments and women in ministry. With stirring sagas of heroic Salvationism, two of the most compelling chapters are History Makers and Heroes of the Faith.

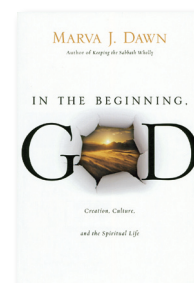


## In The Beginning, God

Creation, culture and the spiritual life

by Marva J. Dawn

Marva Dawn shows how the opening chapters of Genesis rivet our attention on God, calling us to worship and praise. By focusing on God, we become different people—not by trying to perfect a technique or follow a set of rules, but by allowing who God is to shape who we are. As a result, our attitudes and actions change toward the world God has created. The consequences of not centring on God are tragic for creation and culture. Dawn helps us to see anew the grace God offers to overcome our rebellious and wandering hearts.



# Driven to Distraction

Sometimes our focused listening is the greater gift of hospitality

BY MAJOR RAY HARRIS

**M**artha wasn't sure whether to weep or throw her Julia Child cookbook at him—all 716 pages! She had hoped for at least a little sympathy, but all Jesus said was, "Martha, Martha, you are ... distracted by many things" (Luke 10:41 NRSV). Distracted? Martha had at least extended hospitality to Jesus, busying herself in the kitchen when others had refused to welcome him.

To add insult to injury, Jesus praised Martha's sister, Mary, who sat at the Lord's feet with her BlackBerry turned off.... Mary seemed not the least interested in food preparation. Hint after hint did little good. Thinking she might have an ally with Jesus, Martha approached him: "Lord, don't you care that my sister has left me to do all the work by myself? Tell her then to help me" (v 40). Jesus turned to Martha: "You are worried and distracted by many things.... Mary has chosen the better part" (v 41-42). Distracted by many things. The words blind-sided Martha; they jarred.

When Charles Wesley began his studies at Oxford University in 1726, he acknowledged that his first year was not very productive. He was "lost in diversions." The precise distractions aren't important; it's just that this young Anglican who eventually composed close to 10,000 hymns—some while riding on horseback—couldn't get his focus in that first year. Sound familiar?

Maggie Jackson has written an evocative book called *Distracted: The Erosion of Attention and the Coming Dark*

Age. She argues, "The way we live is eroding our capacity for deep, sustained, perceptive attention—the building block of intimacy, wisdom and cultural progress.... Put most simply, attention defines us and is the bedrock of society.... Yet, increasingly, we are shaped by distraction." Is there a connection between this familiar biblical story and the concern of this author?

Put me in a restaurant that shows sports highlights on a big-screen TV and I know the conversation will be difficult. Listen. Speak. Wow, what a catch! I understand distraction.

Some distractions can even be fatal. It has been estimated that as many car accidents occur because of drivers using personal digital assistants or

cellphones as those caused by drinking alcohol.

I'm not out to demonize PDAs. Some of my friends and colleagues have them, and they're still my friends. There is a place for PDAs in some board meetings; I've appreciated the value of up-to-date information. But there is also the danger that when we become preoccupied with these devices, the quality of our discussion, the attentiveness of our worship and the focus of our pastoral visit all suffer. In Maggie Jackson's view, the price is not simply personal; we may be paying a very steep cultural price.

It occurs to me that Jesus isn't dismissing Martha; but he does indicate that "Mary has chosen the better part." Offering hospitality to Jesus

is central to Luke's Gospel. Martha was on the right track. But in this moment, listening to Jesus rather than serving food is the more important expression of hospitality. Attentiveness has to do with discerning the important, with "choosing the better part."

It's interesting to note that both Matthew and Luke's Gospels narrate the parable of the two builders: one builds his house on rock and the other builds on sand. What we may not always notice is that in Luke's version of the parable, he describes the man who built his house on a rock as the one "who dug deeply" (Luke 6:48). What does personal and cultural depth have to do with attention? And are we to attribute personal and cultural shallowness to distraction?

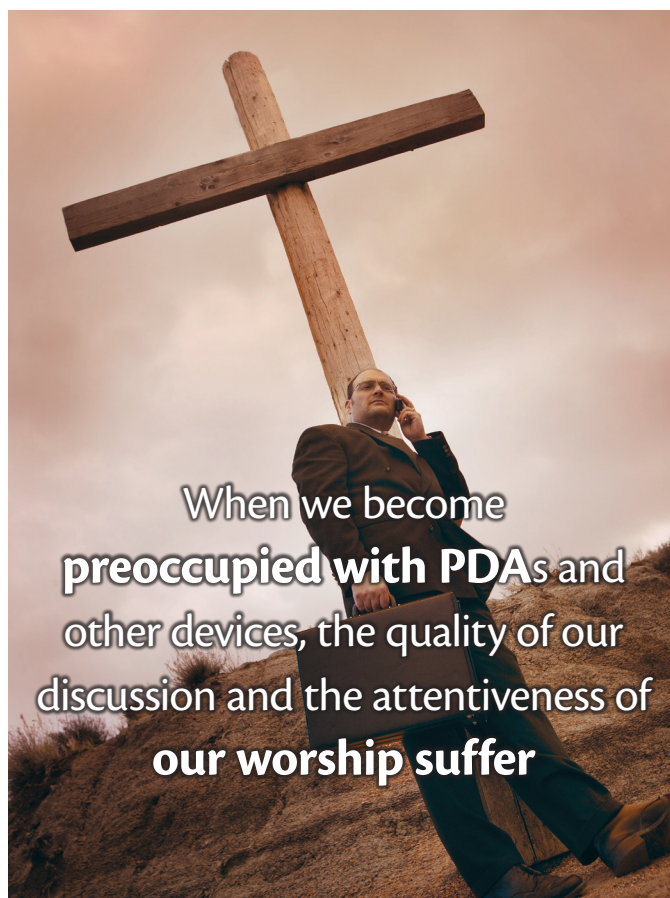
I wonder if his first year at Oxford had any impact on this Charles Wesley hymn:

*Give us quietly to tarry,  
Till for all thy glory meet,  
Waiting, like attentive  
Mary,  
Happy at the Saviour's feet.  
(SASB 210)*

These words can seem out of step with a split-screen, instant-messaging, multitasking era, but perhaps they have even more significance than Wesley himself realized.

Oops, you'll have to excuse me. My computer tells me I have some e-mail waiting to be opened.... ☹

*Major Ray Harris is a retired Salvation Army officer. He enjoys watching Corner Gas reruns and running in Winnipeg's Assiniboine Park.*





**Officer Retirement**

Following 41 years as a Salvation Army officer, **Major Brenda Holnbeck** retired August 1 from the appointment of divisional commander in the former Ontario North Division. Brenda was raised in a Salvationist family in Trenton, Ont. For three years she worked for the Unemployment Insurance Commission in Belleville, Ont., and then entered training college. She was commissioned as a member of the Evangelist Session in 1969. Brenda served in corps appointments in Yorkton and North Battleford, Sask., Burlington and South Windsor, Ont., and Heritage Park Temple, Winnipeg. At territorial headquarters, she served in the personnel department and as assistant secretary for program. Her two appointments at the College for Officer Training were as field co-ordinator and assistant principal. Brenda's divisional ministry included being divisional youth secretary in Bermuda and divisional secretary for business and program in the former Newfoundland and Labrador East Division. "I give God thanks for all he has provided in every appointment and for the opportunity to work with so many people in shared ministry over the years," says Brenda. "God has provided in the past, is providing in the present and will do so in the future."

**ENROLMENT AND RECOGNITION**

GRAND FALLS-WINDSOR, N.L.—Five new soldiers are celebrated at Park Street Citadel. From left, Mjr Sandra Stokes, former CO; Charles Abbott; Pearl Abbott; Eldon Fudge; Rita Fudge and Winston Sharpe

**Four Generations of Salvationists**

BAYVIEW, N.L.—Cpt Reid Colbourne and Mjr Phyllis Blundell-Colbourne, COs, are pleased to dedicate two young lives back to God. Left: From left, Gordon Gillard with great-granddaughter, Emma Hynes; granddaughter, Pennie-Lea Bridger; and daughter, Loretta Gillard. Right: Maxwell Greenham, Bayview's oldest soldier, witnesses the dedication of his great-granddaughter, Brook-Lyn Legge. With them are Josephine Legge, Brook-Lyn's grandmother; and Terri-Lyn Legge, with new daughter

**Salvationist Doctor Honoured**

LAVAL, QUE.—Dr. Pieter Cohen, a Salvationist who served as an envoy in Quebec, was presented with a recognition plaque during the annual congress of the Paramedics Association of Quebec. He innovated and created the first training program in pre-hospital care in Canada and instituted the first residency program in emergency medicine in Quebec. Urgences-Sante (an emergency response service) recognized his 50 years of innovative

work and service. From equipping ambulances with defibrillator monitors to fighting for the recognition of emergency physicians as professionals, throughout his career Pieter worked to improve the conditions of those around him. After coming to Canada from the Netherlands, he became a Salvation Army soldier and then an envoy. Pieter participated in outdoor evangelism in Montreal and opened a Francophone corps in Verdun. His wife,

Envoy Jean Cohen, is the services to seniors co-ordinator for the Quebec Division and they attend Montreal Citadel.

From left, Lt-Col Marilynn St-Onge, Peter Cohen, Dr. Pieter Cohen, Envoy Jean Cohen, Maritchu Leduc and Patrick Cohen

**A New Canadian**

AJAX, ONT.—Yvonne Namasivayam, THQ corps ministries, is thrilled to be a Canadian citizen. "I had to wait five months to get my permanent resident visa to join my husband in Toronto," she says. Sharing her joy is her husband, Ni, THQ public relations and development, and their corps officer, Mjr Greg McInnes. Yvonne attended Colombo Central Corps in Sri Lanka, and after moving to Canada five years ago, she began attending Scarborough Citadel with her husband. "We were enrolled as senior soldiers in 2007," she says proudly. Since moving outside of Toronto, the Namasivayams have been attending Hope Community Church in Ajax.





## ENROLMENT AND RECOGNITION



DEER LAKE, N.L.—Three new soldiers are enrolled during the 85th corps anniversary. Standing with Candy Reid, Eva Campbell and Valerie Janes are Mjr Lindsay Oxford, then associate CO, and CSM Wanda Ford



YARMOUTH, N.S.—Cecil Roy receives his commission as a band member. With him are Mjrs Peter and Janice Rowe, COs, and Hughie Nickerson, colour sergeant

## TRIBUTE

SAULT STE. MARIE, ONT.—**Stan Blake** was born in Peterview, N.L., in 1933, and moved to Sault Ste. Marie in 1959 with his wife, Ruby. A faithful soldier of Jesus Christ who loved life and was willing to help in any area of the corps, Stan served as colour sergeant, drummer for 30 years and community care ministries worker. He was married to Ruby (nee Samson) for 25 years, and they had five children. Stan remarried and is remembered by his wife, Donna; children Owen (Gloria), Evelyn (Steve), Gerald (Allison), Geraldine (Harold) and Kevin (Janice); step-daughters MaryAnn and Heather; eight grandchildren, four step-grandchildren, seven brothers and two sisters.



PORT COLBORNE, ONT.—**Maurice Baker** was born in Portsmouth, Ont., in 1910. At 15, his family moved to Toronto and attended Lisgar Street Corps, then Mount Dennis Corps. A pastry baker by trade, he later worked in building maintenance for The Salvation Army in Toronto and in Oakland, California. Following retirement, Maurice moved to Barrie, Ont., and worked for 10 years in a hardware store. Prior to moving to Port Colborne, Maurice lived in Surrey, B.C., and Barrie and Crystal Beach, Ont. He loved to write poetry and in 2002, his poems were published in a booklet called "A Treasury of Poems." Maurice is remembered by his son, Mel (Faith); daughters Elaine (Ron) Boddington and Major Audrey Madsen; four grandchildren, 10 great-grandchildren, nieces, nephews and sister-in-law, Irene Ward.



MONTREAL—**David Brown** was born in Windsor, Ont., in 1954, and grew up in Guelph, Ont. From a young age, he loved music and committed his life to Jesus. While studying computer science, he attended InterVarsity Christian Fellowship and enrolled in French courses. David served at the corps in Guelph and at Toronto's Yorkminster Citadel, on the board of Groupes Bibliques Universitaires and at L'Église Évangélique du Semeur in Montreal. He composed, arranged, sang and played in brass and rock bands, songsters, choirs and worship teams, and co-wrote and co-produced children's musicals. His love for the Lord and French ministry led him to Quebec, where he met his wife, Liette, and raised his family. David's thoughtful personality made him a friend, mentor and confidant to many. He is remembered by his wife, Liette; children Jeremy and Julie; parents Vivian and Allan; brothers Major Dennis, Major Gary and Steven; sisters-in-law, nieces and nephews.



CALGARY—Six senior soldiers are welcomed at Berkshire Citadel Community Church by Mjrs Stephen and Gayle Sears, COs. From left, Joan Davidson, Pat Siemens, Dianna Smith, Mark Smith, Elizabeth Sears and Mariah Atkinson. With them is Wayne Scheer, holding the flag

SASKATOON—Salvation Army officers serving in Saskatchewan and the Prairie Division's leadership team enjoyed a retreat at Beaver Creek Camp. Away from life's distractions, they focused on God and his Word under the theme of Lead Like Jesus. The time together provided an orientation for the officers of the newly amalgamated Prairie Division and an opportunity to get to know the new divisional team. Especially appreciated was a presentation by a local shepherd, Jared, who illustrated the biblical concept of shepherding



A local shepherd, Jared, illustrates biblical truths to Saskatchewan officers

## GAZETTE

## Territorial

## Appointments

Mjr David Ivany, pastoral services officer, Quebec and Francophone officers, THQ pastoral services (additional responsibility); Mjr Victor Cyr, shelter manager, Hamilton Booth Centre, Ont. GL Div; Mjr Colleen Cyr, chaplain, Hamilton community and family services, Ont. GL Div

## Retirements

Mjrs Eric/Gillian Walker, out of North Vancouver. Last appointment: Belleville Citadel, Ont. CE

Div; Mjrs Harry/Elaine Banfield, out of Halifax Citadel Community Church. Last appointment: Hamilton Booth Centre, Ont. GL Div

## Births

Cpts Mark/Nancy Braye, son, Micah William Mark, Aug 14

## Promoted to Glory

Cpt Frank Phelps, from Cranbrook, B.C., Aug 17

## CALENDAR

Commissioners William and Marilyn Francis Oct 31-Nov 2 CFOT, Winnipeg; Nov 6-8 homecom-

ing, Bermuda Div; Nov 15 Santa Claus parade, Toronto; Nov 21-Dec 3 ICO, London, England

## Colonels Donald and Ann Copple

Nov 6-8 Kingston and Picton, Ont.; Nov 21-22 125th anniversary, Trenton, Ont.; Nov 27-29 Gateway of Hope, Langley, B.C.

## Canadian Staff Band

Nov 14 band clinics and concert, Scarborough Citadel, Toronto; Nov 15 Bloor Central and Santa Claus parade, Toronto; Nov 28 Carols With Brass, George Street United Church, Peterborough, Ont.





# Relying on God

At home, church and work, Ivy Burt strives to live a life of integrity and perseverance

INTERVIEW BY JOHN McALISTER, SENIOR EDITOR

**M**y husband, Dennis, and I have attended St. John's Citadel, Newfoundland and Labrador Division, since 1987. In May 2009, I completed an 11-year term as the corps sergeant major. I thank God for the tremendous opportunity of ministry in serving in that role. I am currently a member of the senior pastoral care council and continue to be involved in connecting with and ministering to people in our corps.

\*\*\*

Dennis and I recently celebrated 31 years of marriage. He has been active in various aspects of corps life over the years and an encourager to me in my ministry. Our daughter, Sarah, works with the local health authority and is the Sunday school co-ordinator at the corps.

\*\*\*

I am a registered social worker and hold a master's degree in social work administration and policy. For the past seven years, I have worked as the provincial director of child, youth and family services and adoptions for the Government of Newfoundland and Labrador.

\*\*\*

I made my public commitment to Christ at age nine during a Billy Graham evangelistic crusade in my hometown of Corner Brook, N.L. I remember walking to the front, praying the prayer of dedication, meeting with a counsellor and completing the follow-up courses.

\*\*\*

I was born into a Salvation Army family. I attended Sunday school, and became a junior soldier, corps cadet and senior soldier at Corner Brook Temple. While studying at Memorial University of Newfoundland, I was active in The Salvation Army Student's Fellowship on campus. I have been involved in a number of divisional initiatives, such as leadership training and the redevelopment of the Wiseman Centre (a shelter for men). I have also attended territorial symposiums and been associated with William and Catherine Booth College.

\*\*\*

I appreciate the mission of The Salvation Army. We preach the good news of the gospel, provide opportunities for spiritual

**IVY BURT: I believe that God has directed my path in my chosen vocation and that he has used me over the years in my relationships with others**

growth and fellowship, and minister to the community through our social ministries.

\*\*\*

Prayer is very important as we can commune with God anywhere and at any time about any aspects of our lives. It brings us power, hope and peace. I often find myself looking to Scripture for encouragement, wise instruction and to understand the will of God.

\*\*\*

While my life is busy and there are many demands on my time, I have committed to always having a ministry within the corps. I share the gift of hospitality with my husband and we try to make our home a welcoming experience for friends, family and those who need fellowship and encouragement.


\*\*\*

The most rewarding thing about my occupation is knowing that you can make a difference in the life of a child or young person. The most challenging thing is working to build an excellent and accountable system that provides services to keep children and youth safe and healthy.


\*\*\*

There are enormous opportunities and challenges in working within the field of social welfare policy—especially in children and youth services. I believe that God has directed my path in my chosen vocation and that he has used me over the years in my relationships with my co-workers, clients and others in the workplace and community. I have relied on God's guidance and strength to help me act with integrity and perseverance. One of the Scriptures that I often reflect on is Psalm 25:4-5: "Show me your ways, Lord, teach me your paths. Guide me in your truth and teach me, for you are God my Saviour, and my hope is in you all day long."

\*\*\*

I hope that The Salvation Army will continue to stand out because of its values, compassion and ability to minister to the spiritual and relational needs of people in our corps and community services. 





“The food bank gives me hope for a better future. I feel good knowing I can provide healthy food for my children until my situation improves. Right now the food bank is my lifeline.”

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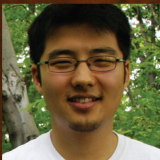
“The Salvation Army got me out of a jam. Their emotional support and the values they represented were good and strong, something I longed for.”

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